



LATTER DAY SAINTS



SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

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No. 47.

SONG OF A MISSIONARY'S CHILDREN.

Eliza R. Snow.

The long, long time, dear father,
Since we have look'd on you,
Makes all the days seem longer—
The nights seem longer too.

While in a distant country,
Across the mighty sea;
We hope you're feeling happy
Wherever you may be.

Our kind good mother teaches
Us how to pray for you,
When we kneel down together,
At night and morning too.

She says to distant nations,
By God's command, you're sent,
To preach the glorious gospel,
And we must be content.

We pray that Jesus' spirit
May ever fill your heart;
And give you light and knowledge,
To others to impart;

That thro' your heav'nly counsel,
The humble may be blest—
The pure in heart directed,
To Zion in the West.

We pray that God will give you
Good health and appetite,
With wholesome food and clothing,
And quiet sleep at night.

When you are waiting dinner,
In homes across the sea—
When prattling stranger children
Are clinging to your knee;

While gently you caress them,
Do not your feelings roam,
With fatherly affection,
To your dear mountain home,

Where loving hearts are beating,
And pure as winter snow—
Where brightest eyes are beaming
With love's deep filial glow?

Yet, father—dearest father,
We do not—dare not pray
For your return to Zion
Till God shall name the day.

History of the Southern States Mission.

(Continued from page 362.)

April, 1891.—Satan still combatting truth with his old methods. Two Elders in Virginia narrowly escaped a mobbing. While stopping in Lexington they were prompted to leave their abiding place. The same night a mob came to the house to do them harm. After searching high and low and finding that their birds had flown, they cursed and swore that they would yet catch the "Mormons."

Good health prevailed among the El-

ders, and they prosecuted their work with vigor. Some new fields were opened and a generous number of converts made.

The month of May was characterized in the opening of new fields, the making of new friends, and an awakening of interest in old territories. During the month fourteen new Elders arrived from Zion and were assigned to their respective Conferences. On the 19th of the month a company of twelve Saints and five Elders left for the west, in due course, arriving safely at destinations. Elders L. E. Shurtliff and Joseph Sorenson experienced some unpleasantness with a mob in South Alabama, which was the only blot upon the peace of the month.

During June the good work started in April and May assumed larger proportions and the Elders were wonderfully successful in their work. They were well received in many places and able to distribute much literature and thus plant the seeds of righteousness in many honest hearts. On the 6th, Elders Eli A. Tracy and Charles S. Cottam arrived from Utah and were appointed to labor in South Alabama.

Elders William H. Pettigrew and Brigham Johnson, of the Mississippi Conference, were stopping at the house of one of their friends, when they were called upon by another friend (supposed), who invited them to go part way home with him. The Elders accepted the invitation, thinking the good (?) man desired to converse on the principles of the Gospel. Imagine their surprise on being led into the clutches of an armed mob. The mob informed these servants of God that they (the mob) had no fault to find personally with the Elders; but the brethren could not reason with their captors and were informed it was one of two things—leave the country within twenty-four hours or receive the contents of the guns. Following the Scriptural injunction, "if they persecute you in one city flee unto the next," the Elders decided to quietly leave for more congenial surroundings, while the mob expressed their pleasure and gratification by firing their guns over the heads of the conquered, and yelling like demons.

In spite of the hot weather the health of the Elders continued to be good, not one case of sickness being reported.

July brought more lawlessness. On the 18th of June Elders R. H. Hodge and N. P. Jensen, laboring in Chilton county, Alabama, found near where they were holding meeting a notice, nailed to a tree, warning them to leave Chilton county within three days and never return. The notice was neither dated nor signed. The Elders, thinking good could still be done in that community, ignored the anonymous warning and went about their duties. Nothing occurred to molest their peace until July 1st. On that date a public meeting had been arranged at the house of a friend. The appointment had not been out long before it was learned there was a movement on foot to break up the meeting. The friends of the brethren and religious liberty determined that such should not be the case, and at the appointed time were at the place of meeting, armed and ready to resist any mob that might come. The good man of the house took the precaution to build large fires on the outside, which made it light for some distance from the house. After the commencement of the meeting, the mob, who had gathered in the woods, began firing their guns, continuing the racket while the service lasted. After service the demons lingered near, expecting the Elders to come out and baptize some converts. The brethren remained indoors, however, and were protected the entire night by brave friends, and next day left the neighborhood, thankful their lives had been spared.

On the 8th Elders Thomas H. Gardener and Osear M. Mower, on going to Morristown, Miss., for mail, were met by an armed company of men, escorted to the railway station, eight miles distant, and forced to take the train for other parts.

Other outrages were reported in various parts of the Mission. At one place a mass meeting was held, the Mormons vilified, and the following resolution adopted: (We presume "their" means "Mormons.") "Resolved, That we encourage all good citizens to ignore their teachings, when not in accord with the Holy Scriptures, and ask all our ministering brethren to discourage the attendance of all our people at their services."

(To be Continued.)

Tribulation is the pathway to triumph.

PERSONALITY OF GOD.

BY APOSTLE MATHIAS F. COWLEY.

The general idea of Deity which obtains throughout the so-called Christian world is stated briefly in this way: "God is a being without body, parts or passions." The Latter Day Saints accept of our Heavenly Father as possessing a literal tabernacle of flesh and bones (not blood), and in whose image man is literally created. Our views respecting this important subject are based upon the revelations of God to man in ancient and modern times, and concerning which there is no contradiction between the testimony of the Prophets. "And God said let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." (Gen. i:26-27.)

It is claimed by some that this is only to be understood as a moral image. There is, however, no reason to justify such a view to be deducted from this statement quoted, nor from any other passage of Holy Writ. To the contrary, the Scriptures go to show that man is literally in the image of his maker. Concerning Abraham the Scriptures say: "And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked and lo three men stood by him; and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground. And said, my Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant; let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree." (Gen. 18:1-4.)

Material as this may appear to many, the first verse of the chapter, as well as other verses following those quoted, proves conclusively that this records a personal appearing of the Lord, and also that He has a tangible being, composed of various parts of the body, as literal as those which characterize His offspring. This is only one out of many instances in which the Lord appeared to Abraham. Read the seventeenth chapter of Genesis, 1-3. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him." Then followed the conversation engaged in between God our Eternal Father and Abraham the "father of the faithful." How such an event should occur between a literal human being and one who had no literal organization, "without body, parts, or passions," requires more credulity to believe than to accept the idea which the Scriptures themselves convey in these chapters, viz: that God has a literal personality. If language more direct than the foregoing is required we have it in the eleventh chapter of Genesis, regarding the confusion of tongues at the Tower of Babel. "And the Lord came to see the city and the tower, which the children of men had builded. * * * Go to, let us go down, and there confound their language, that they may not understand one another's speech.

It is evident from this that the Lord was in one place; the Tower of Babel in another; that He was surrounded by associates, and in counsel with them proposed to go to the place where the tower was in course of construction, and there defeat their purposes. No one could take this account, written in the simplicity of truth, and believe that it is a truthful statement of the historical facts, and still believe that God is without body, parts, and passions, and in His literal individuality fills at once the immensity of space. The entire Bible history of Abraham is also one continuous account of personal visits, conversations and covenants made by the Almighty to and with the Patriarch Abraham. Isaac was also favored with the presence of the Lord. "And Isaac went unto Abimelech, King of the Philistines, unto Gerar. And the Lord appeared unto him, and said, go not down into Egypt; dwell in the land which I shall tell thee of." (Gen. 26:1-2.) And again in the 24th verse of the same chapter: "And the Lord appeared unto him the same night, and said, I am the God of Abraham, thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake."

Jacob, the grandson of Abraham, was no less favored of the Lord in being a personal witness of His existence, love and interest in His earthly children. "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan and blessed me, and said unto me behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession." (Gen. 48:3-4.)

Abraham was designated "the father of the faithful, the friend of God." Of Abraham, Isaac and Jacob the Lord has said, "I am the God of Abraham, Isaac and Jacob." To them He made glorious promises, and everlasting covenants, extending to all eternity. He promised that their seed should be as numerous as the stars of Heaven, and as countless as the sands upon the sea shore. To the thoughtful reader who reads the Scriptures in the spirit of truth, it must be apparent that our Heavenly Father foreknew the unchanging integrity of these men, and because of this gave them such glorious promises, and made them, by His visits to them, living witnesses of His existence and personality.

Moses is another witness to the personality of God. "And Moses hid his face; for he was afraid to look upon God." (Ex. 3:6.)

On another occasion there were over seventy witnesses that God is a personal being. "Then went up Moses, Aaron, Nadab and Abihu, and seventy of the Elders of Israel; and they saw the God of Israel; and there was under His feet as it were a pave work of a sapphire stone, and as it were the body of Heaven in His clearness." (Ex. 24:9-10.) On another occasion He said to the Prophet Moses: "Thou canst not see my face; for there shall no man see me, and live. And the Lord said, behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee by my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." (Ex. 33:20-23.) Again it is written: "My servant Moses is not so, who is faithful in all mine

house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." (Num. xii:7-8.)

These quotations respecting the Prophet Moses show that on some occasions he had a personal visit from the Lord, and in one instance was accompanied by over seventy associates. And in one instance he was permitted to see the back parts only. These statements are so much in detail and in such direct language that they are not susceptible of any private interpretation, but must be taken in a literal sense. How anyone can profess to believe in the Bible and still deny the personality of God is a matter of wonder and astonishment, and can only be accounted for in the fact that people have been taught to accept of the precepts of men, without taking the natural and reasonable conclusions which a personal reading of the Scriptures would establish in their own minds.

When Hezekiah, King of Judah, was beset by the Assyrians he offered the following prayer to the Lord: "Lord, bow down thine ear and hear, open, Lord, thine eyes and see, and hear the word of Sennacherib which hath sent him to reproach the living God." (II Kings, 19:16.)

And again it is written: "Now mine eyes shall be open, and my ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and mine heart shall be there perpetually." (II Chron., 7:15-16.)

The Psalmist David expressed himself saying: "I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me and hear mine speech. As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness." (Psalm 17: 6-15.)

These expressions in the prayers of righteous men point to the glorious truth that God has eyes to see, ears to hear, a heart with which to love, a mouth to speak, and taken with other statements of Holy Writ show beyond the possibility of a reasonable doubt that our Heavenly Father is possessed of a body, composed of the various parts which go to constitute the several members of a human body, and that He is susceptible of anger, love and hatred. He hates iniquity and loves righteousness. He is angry with the wicked every day. Such are the statements of Holy Writ. He, therefore, cannot be without body, parts, or passions.

He was also seen by the Prophet Isaiah. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." (Isa. 6:1.) To corroborate these testimonies of the Old Testament we call the attention of the reader to several passages in the New. When Stephen was being martyred he saw God; "But he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the Heavens opened, and the Son of Man standing on the right hand of God." (Acts 7:55-56.) Nothing could be plainer and more convincing from the written Scriptures that Stephen actually saw God, and that He and His Son were in the Heavens in the presence of each other. Paul wrote to the Philippians as follows: "Let this mind be in you, which was also in Christ Jesus;

who, being in the form of God, thought it not robbery to be equal with God." (Philip 2:5-6.)

And again in Colo. 1:15 Paul said respecting the Savior: "Who is in the image of the invisible God, the first born of every creature." Again to the Hebrews the same Apostle says, concerning Jesus: "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when he had by himself purged our sins sat down on the right hand of the Majesty on high." (Heb. 1:3.)

These writings of Paul, though not relating a personal appearance of God to him, fully corroborate in doctrine all the foregoing quotations made from the Old and New Testaments. The Scriptures referred to show conclusively the personality of the Father, and a portion of the quotations presented point to the fact that He is a separate personage, and entirely distinct in person from His Son Jesus Christ. We now call the attention of the reader to a few passages of Scripture showing the personality of the Savior, not only in reference to His individuality before His crucifixion, but showing that in His resurrected and immortal state, that He will continue a separate and distinct personality from all other beings. Subsequent to His resurrection He appeared to the Apostles; at first sight they were terrified and supposed they had seen a spirit, "and He said unto them, why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have, and when He had thus spoken He showed them His hands and His feet, and while they yet believed not for joy and wondered He said unto them, have ye here any meat? And they gave Him a piece of broiled fish, and of an honey comb. And He took it and did eat before them." (Luke 24:38-43.) Thomas, one of the Twelve, was not with them when Jesus came, and when told by his brethren that they had seen the Lord he would not believe them, and said unto them, "except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into His side, I will not believe." Subsequent to this appearance Thomas was present when the Savior invited him to satisfy his mind to the fullest extent. He did so by thrusting his hand into His side, and beholding the wounds in His hands and feet, when he exclaimed, my Lord and my God." (John 20:25-28.)

Here then was the practical demonstration that Jesus in His immortal state continues as a personal being, with a tangible body of flesh and bones. To show that there is no change in the personal status of the Savior, eighteen hundred years have passed away since His resurrection, and yet still in the future we learn from the Scriptures that He shall appear in the same body. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof. And the Lord my God shall come and all the Saints with thee." (Zech. 14:4-6.)

In the preceding chapter, which appears to be connected with His appearance upon the Mount of Olives, we find the following statement: "And one shall say unto Him, what are these wounds in

thine hands? Then He shall answer, those with which I was wounded in the house of my friends." (Zech. 13:6.)

The Son a Separate Personage From the Father.

Many entertain the belief that of the three personages, constituting the Godhead, only one is a personal being with a tangible body, viz: the Lord Jesus Christ. Enough evidence has been offered to prove the contrary of this erroneous theory, but as the Scriptures are full of evidence on this important subject, we present our readers with several quotations which will aid them in their researches after the truth respecting this important doctrine. Matthew informs us concerning the baptism of the Savior that "The heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And to a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." (Matt. 3:16-17.) In this instance the Savior is represented as being at the waters of Jordan, while the voice of His Father came from the courts of Heaven, showing that they were two distinct personages, existing in separate places at the same time. This testimony of Matthew is corroborated by that of Mark and Luke, the former in the eleventh verse of his first chapter: "And there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased," and in Luke, the third chapter and twenty-second verse, as follows: "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from Heaven which said, Thou art my beloved Son; in thee I am well pleased."

On one occasion, while the Savior seriously contemplated the coming ordeal of His crucifixion, He uttered these words: "And Jesus answered them saying, the hour is come that the Son of Man should be glorified. He that loveth his life shall lose it. If any man serve me let him follow me. If any man serve me him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from Heaven, saying, I have glorified it, and will glorify it again." (St. John, 12, 23, 25, 26, 27, 28.)

Still another instance where the voice of the Father was heard, and in the presence of other witnesses than the Savior, is recorded in Matthew, seventeenth chapter, the fifth and sixth verses. "While He yet spake, behold a bright cloud overshadowed them, and behold, a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased, hear ye him. And when the disciples heard it they fell on their face and were sore afraid." The disciples here referred to were Peter, James and John. Peter relates this glorious event as follows: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty. For he received from God the Father, honor and glory, and there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from Heaven we heard when we were with Him in the holy mount."

The account of this vision is also recorded in Mark 9:7. "And a voice came out of the cloud saying, This is my beloved Son, hear Him." And again in

Luke 9:35: "And there came a voice out of the cloud saying, hear Him." Surely the testimony of three or four reliable witnesses is sufficient to affirm the truth of any matter.

When the Savior addressed the Father no one could reasonably say that He was addressing Himself, and we have many instances recorded by the writers of the New Testament that Jesus supplicated His Father in humble prayer. "I thank thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and the prudent, and hast revealed them unto babes; even so Father; for so it seemed good in thy sight. All things are delivered to me of my Father." (Luke 10:21-22.)

"Father, the hour is come; glorify thy Son, that thy Son may glorify thee. And now, O my Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." (John 17:1-5.)

"I came forth from the Father, and am come into the world, again I leave the world and go to the Father." (John 16:28.)

To these references may be added the ones before referred to giving an account of the martyrdom of Stephen in the seventh chapter of the Acts of the Apostles, and the statement by Paul, in the first chapter of his letter to the Hebrews. Many other Scriptural testimonies might be cited to prove that the Father and the Son are personal beings, each separate and distinct from the other.

The following passage of Scripture is often cited to prove that the Savior is the only personal being in the Deity: "Neither pray I for these alone, but for these also which shall believe on me through their word; that they all may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one as we are one." (John 17:20-22.)

The very wording of this Scripture shows that the Father and the Son are not in one person, because He prays that all the disciples may be one in the same manner that the Father and the Son are one, and one in that sense only, for the simple reason that the oneness of the Father and the Son is perfect and complete. Their unity consists in being one in wisdom, one in knowledge, one in power, one in council, having a unity of purpose in the accomplishment of man's salvation to the fullest extent, and in every conceivable respect. The disciples of Jesus could not be one in person, for each of himself is a separate individuality; they can be one, however, as the Father and Son are one in the accomplishment of one great purpose—the salvation of mankind—because they are baptized by one spirit into one body, they have one Lord, one faith and one baptism, and are all taught of God; having "access by one spirit unto the Father" (Eph. 2:18), who is not the author of confusion and cannot, consistently with His own attributes, contradict Himself.

The Holy Ghost a Separate Personage From the Father and the Son.

When Jesus sent His disciples into the world He commanded them to baptize penitent believers "in the name of the Father and of the Son, and of the Holy Ghost." (Matt. 28:19.) These three personages are understood by believers

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SATURDAY, OCTOBER 21, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Elders will please remember that the new tract is now off the press. Same can be furnished in any quantity.

The character of a person is formed through life, to a greater or less extent, by the teachings of the mother. The traits of early impressions that she gives the child will be characteristic points in his character through every avenue of his mortal existence.—Brigham Young.

The charge is often made that the Mormon Elders disturb the quietude of communities, by breaking up their churches. If the Mormon Elders, so-called, show that a belief is not in accordance with reason and Scripture, had it not ought to be a pleasure to forsake the old for the new? Verily yes; unless you are of those who love darkness rather than light.

HONORABLY RELEASED.

WE announce in this issue the release of Elder Ray Ashworth from his labors in this Mission. Elder Ashworth has since the 1st of July last filled with signal credit the responsible position of editor of the Star. For nearly two and one-half years he has been a faithful worker in the cause of truth, like all his brethren, freely giving his means, time and talents for the spread of the Gospel. As a traveling Elder he was known to be an able advocate and defender of the doctrines of Christ, in conversation or from the pulpit. His association with the Star has proven him equally able with the pen. He returns to his dear ones with the love, respect and good wishes of his fellow-laborers, and we believe, of all who have been favored with his acquaintance.

Elder Ashworth's successor has not yet been appointed. Every effort will be made, in the future, as in the past, to make the Star attractive, a power for good, and a welcome visitor to the homes of its readers.

SIGNS OF THE TIMES.

SINCE the introduction of the Gospel in these last days, many mighty changes have occurred. The world generally has been turned upside down. Intellectual light has been pouring forth in rapid measure, being a general advancement all along the line. Electricity has developed to an astounding degree, so that mighty wonders are wrought by this God-given power. Inventors are on the eve of discovering another mighty force, "liquified air," which will undoubtedly cause a great revolution of things generally; it will be a great factor towards accomplishing God's purposes preparatory to the ushering in of the great millennium. Locomotion has been made very easy, so that today we can skim over the ground, the cars verily "run like the lightnings," as prophesied by the Prophet Nahum over 2,200 years ago, "They rage in the streets, they roar like lions, they seem like flaming torches in the day of the coming of our Lord." (Nahum 2d—3d and 4th verses.)

And these cars run with speed quickly, their wheels appear like the whirlwind, as the children of Ephraim fly upon the shoulders of their enemies toward the west. (Isa. 5:26 to end; Isa. 11:14.) They are gathering to the house of the God of Jacob, built in the mountains, and being taught in the ways of the Lord, preparing to disseminate the law, which shall go forth from Zion, in the last days. (Micah 4:1.)

These are the last days, intelligent men all over the world will concede this point, and it is true Israel is gathering both in Zion and in Jerusalem, also that the laws of the Gospel are going forth from Zion, and the word of the Lord will go forth from Jerusalem. It is also true they are gathering, two of a family, and one of a city, to this promised land of Joseph, America. The world may close their eyes to this fact, but it is nevertheless true.

Enlightenment is advancing along the line, and science appears to overreach herself, shocking Christianity, as true science and the false dogmas of modern Christendom invariably clash, often resulting in infidelity, and thus we find agnosticism stalking throughout the land.

To be up with the intellectual activity of the times, theology must also advance. We must have an up-to-date religion.

Mormonism presents a solution to this problem, as it is thoroughly logical, and consistent with all truth, whether scientific or biblical.

Our Master, Jesus, as quoted in the twenty-fourth chapter of Matthew, tells of the signs which will precede His coming. He speaks of wars and rumors of wars.

Is not the world today a vast magazine charged with nitro glycerine, which with slight concussion would blow up and embroil the human family in universal bloodshed? What means these vast armaments and preparations for war? Does not the signs of the times indicate that we are upon the eve of troublous times? The Boer trouble in South Africa is very likely to develop into vast proportions.

It would appear that civilization and progression will not be withstood, and that England and America, the great civilizing forces, in the hands of God, will eventually succeed in breaking down depression, greed, tyranny and despotism, preparatory to the ushering in of the great reign of peace and righteousness, "when swords will be beaten into plowshares, and spears into pruning hooks, and nations learn war no more."

This Gospel of the kingdom is being preached in all the world, for a witness, this is another sign, and witnesses before nations, that God is mindful of them, and that if they will give heed thereto, they might avert the calamities about to be poured out. But as it was in the days of Noah, few will accept the Gospel message, and in consequence, a very few will be left at the general destruction of the earth by fire. (Isa. 24:6.) As Christ will take vengeance upon them that know not God and obey not the Gospel of our Lord Jesus. (II Thes. 1:8.)

How very important that we should become part of God's kingdom, obeying every law required by Him, thus escaping these great judgments, which will surely be poured out upon the earth. Thus we may assure ourselves of an eternal reward in the mansions of our Father, and lay up treasures in heaven, where moth and rust doth not corrupt, nor thieves break through nor steal.

May we strive after spiritual things, and the peace and satisfaction derived through serving God, which passes all human understanding, so that while the world of sin may be embroiled in turmoil, and filled with woe, we may have peace with God. This is why the Christians anciently could take joyfully the spoiling of their goods.

MOBOCRATS STILL LIVE.

THE following extracts are taken from letters received from President J. Lewis Hobson, of the Lonisana Conference: "Monday, Oct. 9th, while Elder Philo V. Carter was at the home of E. Clark, a mob of seventy-eight men, armed with guns and knives, made their appearance. They were met at the gate by Mrs. Clark, who forbade them entering the house. At last their leader, Rev. J. D. Ford, was allowed to enter, unarmed, to talk with Elder Carter. He asked the Elder how long before he would be ready to leave the country, if allowed to go unmolested.

"Elder Carter tried to reason with Ford, but to no avail. Ford frankly informed him that he (Ford) would hear nothing from the Elder, and as the spokesman of these seventy-eight men and three hundred more, he was there

to see that all "Mormon" Elders leave the country.

"Elder Carter, being unable to travel on account of a sore foot, was finally left undisturbed and warned to get out of the country as soon as he could travel."

"Victoria, La., Oct. 12, 1899.—We have just experienced somewhat of an unpleasant affair. Twenty-five armed men just visited us and gave us orders to leave. I will go to Shreveport tomorrow and ask for protection."

According to the press dispatch sent out about this affair, the Elders are charged with disturbing the peace and quietude of the citizens by breaking up their churches. In effect, it is an admission by those people that the arguments put forth by the Elders cannot be met on the platform of reason and Scripture. The Elders have broken no law, they abuse no one, and people do not have to listen to them, or believe what they say if they do not want to do so. But no—they say if we cannot meet and defeat you with reason and the Bible we will use brute force. We will not allow anyone to believe and worship contrary to our faith. We will not tolerate in others what we ask for ourselves, even if we have to descend to savagery to prevent it. The Constitution of our glorious country is all right for us, but we cannot let it apply to Mormons. Christ's teachings of love and mercy, and the golden rule, have no application in dealing with Mormon Elders. Our craft is in danger and something must be done."

We believe the good, honest, fair-minded people of the south are not in sympathy with and will cry down such outrages. The perpetrators of this crime will, no doubt, if they be men of sincerity, when the sober second thought comes to them, realize what they have done, and if they do not amend their ways may be sure that the eternal law of retribution will eventually overtake them.

Releases and Appointments.

Released.

Ray Ashworth, Chattanooga.

Transfers.

E. D. Curtis, Georgia to Chattanooga.

Assignments of New Elders.

Elders will go to the following:

Ohio—James L. Alston, Thomas T. Durham, Melvin R. Fisher, Arthur A. Paxman and John W. Bentley.

North Kentucky—Joseph H. Hammond, Christian Olsen, Josiah Leavitt and A. R. Freeman.

South Alabama—Amasa L. Mechaem, Jr., Henry J. Holyoak, Joseph D. Fage and Daniel Bagley.

Louisiana—Thomas M. Stevenson and Thomas H. Rowley.

Florida—Alphens Bingham, Levi Nelson and John H. Gurr.

Virginia—Ellis S. Henniger and Joseph A. Stone.

Chattanooga—George E. Maycock.

East Tennessee—A. O. Smoot, Jr., and H. A. Smoot.

Forgive One Another.—"Ever keep in exercise the principle of mercy, and be ready to forgive our brother, on the first intimations of repentance, and asking forgiveness; and we should even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly Father would be equally as merciful unto us."—Joseph Smith.

Nothing has religious value that is without moral weight.

PERSONALITY OF GOD.

(Continued from Page 371.)

in the Bible to constitute the Godhead. Having shown that the Father and Son are separate personages, it is just as evident from the Scriptures that the Holy Ghost is just as much a separate and distinct personage as the other two. Concerning the enormity of sinning against the Holy Ghost Jesus said: "Wherefore I say unto you, all manner of blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whoso speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12:31-32.) Again, "verily I say unto you, all sins shall be forgiven unto the sons of men and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark 3:28-29.)

Agreeable to the language of these quotations, there is a distinct separation between the personality of the Savior and that of the Holy Ghost, because sins against the former are stated to be susceptible of pardon, but not in the case of sinning against the Holy Ghost.

Jesus, in speaking of those who should believe and obey Him, used this language: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." (But this He spake of the spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.) (John 7:38-39.)

It appears from this statement that while Jesus was the representative of the Godhead to men in the flesh, at least for a period of time, that the Holy Ghost had not come to officiate as yet as a personal witness of the Father and the Son to the children of men. To corroborate this idea we quote from the sixteenth chapter of John and seventh verse: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart I will send him unto you." That this comforter is the Holy Ghost is evident from the fourteenth chapter of St. John, sixteenth and twenty-sixth verses: "And I will pray the Father and He shall send you another comforter that he may abide with you forever. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things unto your remembrance whatsoever I have said unto you." And again, "But when the comforter is come, whom I will send unto you of the Father, even the spirit of truth, which proceedeth from the Father he shall testify of me." (John 15:26.)

These promises are so definite that no one could reasonably mingle the personality of the Holy Ghost with that of either the Father or the Son. After the crucifixion and resurrection of the Savior, and when He had spent forty days with His disciples before His ascension, instructing them preparatory to their great mission, before He allowed them to go out, He reminded them of the promise which He had made unto them, and commanded them to tarry at Jerusalem,

"until ye be endued with power from on high." (Luke 24:49.) This promise was fulfilled on the day of Pentecost, when the powers of the Holy Ghost were manifested through His glorious gifts which attended the Apostles on that occasion. On that great day the Holy Ghost, as a gift for their permanent guidance, was promised to all without distinction of time or place, who would have faith, repent and be baptized by divine authority. The personality of the Holy Ghost as a minister for God has been enjoyed in every dispensation of the Gospel. "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake." (Acts 1:16.) Again, "Ye stiff-necked and uncircumcised of heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye." (Acts 7:51.)

This is proof that David and the Prophets spake as they were moved by the Holy Ghost, as did the disciples in the dispensation of Christ; also that the ancients rejected the inspiration of the Holy Ghost as did the people in the days of the Apostles. The Apostle Peter says: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Peter, 1:21.) No one by reading the Scriptures can reasonably believe that divinely authorized men were justified in their official ministrations in speaking by any other power than that of the Holy Ghost. Paul says: "No man can say that Jesus is the Lord but by the Holy Ghost." (I Cor., 12:3.)

The glorious gifts of the Spirit have been treated in a former article and need not be repeated here, but the character of these gifts, and the constant necessity of their existence, together with the passages quoted above, are positive proof that the Holy Ghost is one of the Deity and a separate personage from the Father and the Son.

So long as you are able to walk and attend to your business, it is folly to say that you need ardent spirits to keep you alive. The constitution that a person has should be nourished and cherished; and whenever we take anything into the system to force and stimulate it beyond its natural capacity, it shortens life. I am physician enough to know that. When you are tired and think you need a little spirituous liquor, take some bread and butter, or bread and milk, and lie down and rest. Do not labor so hard as to deem it requisite to get half drunk in order to keep up your spirits. If you will follow this counsel, you will be full of life and health, and will increase your intelligence, your joy and comfort.—Brigham Young.

When a man is dismissed from employment he always has a good deal to say against his employer. A man, in fact, is like a gun—he makes a great noise when he is discharged.

Do not get so angry that you cannot pray; do not allow yourselves to become so angry that you cannot feed an enemy.—Brigham Young.

Charity.—"The rich cannot be saved without charity, giving to feed the poor when and how God requires."—Joseph Smith.

John lost his head by a sword because Herod had lost his by a woman.—Bible Reader

SEEK YE FOR THE BEST GIFTS.

Remarks Made at Salt Lake City, April 9, 1899.

BY APOSTLE JOHN W. TAYLOR.

Before closing, I wish to bear my testimony to what has been said, and concerning this Gospel. I know that God lives, and that every man and woman can have this testimony if they will devote themselves to God and keep His commandments. I know that Joseph Smith was a prophet of God, full of inspiration, and a man that had the revelations of the Lord Jesus Christ continually delivered unto him; that the gifts and blessings that were in the ancient Church of Christ exist in the Church of Christ in our day.

I wish to say to my young brethren and sisters, do not be led away by the sophistry of the world, "for straight is the gate and narrow is the way that leadeth unto eternal life and few there be that find it; and broad is the gate and wide is the way that leadeth to destruction, and many there be that go in thereat." If you will listen to the words of the Prophets of God, and will walk in that straight and narrow path, you can have a testimony of this Gospel. There are few that enjoy these gifts and blessings, but it is a rare occurrence where a man can go among this people and see these gifts and blessings manifest in their midst. I feel that there is a responsibility resting upon this people. I will read a few verses, before I take my seat—the testimony of Moroni, the Prophet:

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good, is just and true; wherefore nothing that is good denieth the Christ, but acknowledgeth that He is.

"And ye may know that He is by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for He worketh by power according to the faith of the children of men, the same today, tomorrow and forever.

"And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the spirit of God unto men, to profit them.

"For behold, to one is given by the spirit of God, that he may teach the word of wisdom;

"And to another, that he may teach the word of knowledge by the same spirit;

"And to another, exceeding great faith; and to another, the gifts of healing by the same spirit.

"And again, to another, that he may work mighty miracles;

"And again, to another, that he may prophecy concerning all things;

"And again, to another, the beholding of angels and ministering spirits;

"And again, to another, all kinds of tongues;

"And again, to another, the interpretation of languages and of divers kinds of tongues.

"And all these gifts come by the Spirit of Christ, and they come unto every man severally, according as He will.

"And I would exhort you, my beloved

brethren, that ye remember that every good gift cometh of Christ.

"And I would exhort you, my beloved brethren, that ye remember that He is the same yesterday, today and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men.

"Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity;

"And except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope;

"And if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity.

"And Christ truly said unto our fathers, if ye have faith, ye can do all things, which is expedient unto me.

"And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief."

I admonish the Latter Day Saints to seek for the best gifts. Although all of the sects upon the face of the earth may say that it is unnecessary to be baptized in the name of Jesus Christ, and that it is not necessary to have hands laid upon them for the gift of the Holy Ghost, I say that the voice of the Redeemer of the world cries out unto all of the nations of the earth in His testimony to Nicodemus, "Except ye be born of the water and of the spirit, ye cannot enter the kingdom of God." I testify unto you as an Apostle of the Lord Jesus Christ, and in His name that you will not be prepared for His coming if you do not enjoy the gifts of God. They are as free unto the children of men as a well of living water springing up into everlasting life, if they will follow the admonition of Brother Kimball this afternoon to "seek first the kingdom of God and His righteousness, and all other things shall be added unto you." What a grand and glorious promise! Young ladies, how many of you have a gift from God? How many of you have been clothed with the fire of the Holy Ghost, that is as a fire burning within you? How many of you enjoy a knowledge of the Lord Jesus Christ? How many of you young gentlemen are seeking after these things? Have you a gift from God? If you have not, seek earnestly after these things, for Jesus, speaking of His second coming, said that the kingdom of God would be likened unto ten virgins, five of whom were wise and five were foolish, and He said but half of them would have oil in their lamps. What is that oil? It is the Holy Ghost, the power of God unto salvation; it is that spirit that will lead you into the ways of truth; it is that spirit which partaketh of the things of God and reveals them unto the children of men; it is that spirit that makes children obedient to parents. Young people, obey your parents! Parents, let us not permit that commandment of the Lord to go unheeded: "Honor thy father and thy mother that thy days may be long upon

the land which the Lord thy God giveth thee." Nine-tenths of the mistakes of this people would be corrected in the young if they would listen to the counsels of their fathers and mothers. Fathers and mothers are just as much entitled to the revelations of God for the benefit of their families, as President Snow is for the good of the Church. Young people, listen to the voice of your fathers and your mothers! They love you; you are the fruit of their loins, and they would give their lives for you. And they are entitled to the revelations of the Lord to guide you into the ways of truth. Every father and every mother, if they are doing their duty, will have that inspiration they should have, and will have that knowledge, to counsel their sons and daughters to walk in that straight and narrow path that leads to eternal life, and you will not make any mistakes if you will listen to their advice.

God bless you and fill you with His Holy Spirit. This is a time for preparation and not for many words. I rejoice that I am counted worthy to be in your midst at this conference, and I hope that what has been said will be as leave, and will go forth among the people until the whole lump is leavened, and until the desire of all is to serve God and keep His commandments. I feel to say God bless you and peace be unto you, and to your wives and to your children, and to the land of Zion, and may God temper the elements for the good of this people, that Zion may grow and increase until she shall be the glory of the whole earth, in my prayer in the name of Jesus Christ. Amen.

From Louisiana.

Victoria, La.

To The Southern Star.

Having been a constant reader of the Star, and much interested in the testimonies there recorded, I thought I would be pleased to express my testimony. For three months I have been a member of the Church of Later Day Saints, and know of a truth that the Gospel is being taught, in its fulness and purity by the Latter Day Saint Elders. I also know that these men have been called of God "as was Aaron," that Joseph Smith was a Prophet. The Lord said, "this is life eternal to know Him." He further said, "We can know Him by keeping His commandments;" the promises of the Lord being unchangeable, we can in this day know of a surety of Jesus Christ and His servants and His Gospel. I have learned through the testimony of the Spirit which is the way He would have us walk. I send my best wishes to the readers of the Star. I feel thankful to my Redeemer that I lived in the dispensation of the fullness of times. May the Lord bless and pour out His spirit upon us, is the prayer of your sister in the Gospel,
MILLIE McCLAIN.

The Gospel of salvation is perfectly calculated to cause division. It strikes at the root of the very existence of mankind in their wickedness, evil designs, passions and wicked calculations. There is no evil among the human family, but at the foundation of which it strikes effectually, and comes in contact with every evil passion that rises in the heart of man. It is opposed to every evil practice of men, and consequently it disturbs them in the wicked courses they are pursuing.—Brigham Young.

To nurse injuries is to raise a brood of miseries.

DIVINE AUTHORITY.

Or the Question, Was Joseph Smith Sent of God?

BY ORSON PRATT.

(Continued from page 363.)

Tenth.—There are many thousands of living witnesses who testify that God has revealed unto them the truth of the Book of Mormon, by dreams, by visions, by the revelations of the Holy Ghost, by the ministering of angels, and by His own voice. Now, if Mr. Smith is an imposter, all these witnesses must be imposters also. Perhaps it may be said that these witnesses are not imposters, but are deceived themselves. But, we ask, can any man testify that he knows a false doctrine to be true, and still not be an imposter? Men frequently are deceived when they testify their opinions, but never deceived when they testify they have a knowledge. Such must either be imposters, or else their doctrine must be true. Now, would it not be marvelously strange indeed, if even three or four men, who were entirely disconnected, being strangers to each other, should all undertake to deceive mankind by testifying that an angel of God had descended before them, or that a heavenly vision had been shown to them, or that God had in some other marvelous way manifested to them the divine authenticity of the Book of Mormon? If the testimony of three or four impostors would appear marvelous, how infinitely more marvelous would appear the testimony of tens of thousands of impostors in different countries, widely separated from each other, and who never saw each other's faces, and yet all endeavoring to palm upon the world the same great imposition! If many thousands of witnesses do testify boldly, with words of soberness, that God has revealed to them that this is His Church or Kingdom that was to be set up in the last days, then we have an overwhelming flood of collateral evidence to establish the divine mission of Joseph Smith.

Eleventh.—The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before numerous multitudes of both believers and unbelievers, and upon persons not connected with our Church. And again, the numerous miracles wrought through the instrumentality of thousands of the officers and members of this Church, are additional evidences that the man who was instrumental in founding the Church must have been sent of God. The thousands of sick that have been miraculously healed in all parts of the world where this Gospel is preached, give forth a strong and almost irresistible testimony that Mr. Smith's authority is "from heaven." Although the great majority of mankind consider miracles to be an infallible evidence in favor of the divine authority of the one who performs them, yet we do most distinctly dissent from this idea. If miracles be admitted as an infallible evidence, then all that have ever wrought miracles must have been sent of God. The magicians of Egypt wrought some splendid miracles before that nation; they created serpents and frogs, and turned rivers of water into blood. If miraculous evidence is infallible, the Egyptians were bound to

receive the contradictory messages of both Moses and the magicians as of divine authority. According to this idea, the witch of Endor must have established her divine mission beyond all controversy by calling forth a dead man from the grave in the presence of Saul, king of Israel. A certain wicked power described by John (Rev. xiii, chap.) was to do "great wonders" and "miracles," and cause "fire to come down from heaven on the earth in the sight of men." If miracles were infallible evidences, surely no one should reject the divine authority of John's beast. Again in (Rev. xvi, chap.) "John saw three unclean spirits like frogs," which he expressly says are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." The learned divines and clergy of the nineteenth century boldly declare that "miracles are an infallible evidence of the divine mission of the one who performs them." If so, who can blame "the kings of the earth," and these learned divines, and all their followers for embracing the message of these divinely inspired devils? For, according to their arguments, they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect in a few years, to see an innumerable host of sectarian ministers as well as kings, taking up their line of march for the great valley of "Armageddon," near Jerusalem, and thus prove by their works that they do really believe in the infallibility of miraculous evidence. Devils can work miracles as well as God, and as they have already persuaded the religious world that miracles are infallible evidence of divine authority, they will not have much difficulty among the followers of modern Christianity in establishing the divinity of their mission. But the Latter Day Saints do not believe in the infallibility of miraculous evidence. We believe the miraculous gifts are absolutely necessary in the Church of Christ, without which it cannot exist on the earth. Miracles, when taken in connection with a pure, holy, and perfect doctrine, reasonable and Scriptural, is a very strong collateral evidence in favor of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being infallible proofs are no proofs at all; they are as likely to be false as true. So baptism "for the remission of sins" is essential in the Church of Christ, and when taken in connection with all other points of doctrine embraced in the Gospel, is a presumptive evidence for the divine authority of the person who preaches it. But baptism "for the remission of sins," unconnected with other parts of the doctrine of Christ, would be no evidence either for or against the divine authority of any man. The many thousands of miracles wrought in this Church, being connected as they are with an infallible doctrine, and with a vast number of other proofs, have carried an almost irresistible conviction to the minds of vast multitudes, who have, in consequence, yielded obedience to the message, and become in their turn the happy recipients of the same power of God, by which they themselves can also heal the sick and work by faith in the name of the Lord; thus demonstrating to themselves the truth of the Savior's promise, viz:—that certain miraculous "signs shall fol-

low them that believe." (See Mark, chapter xvi.)

There is one thing connected with Joseph Smith's message which will at once prove him to be an imposter or else a true prophet. It is a certain promise contained in a revelation which was given through him to the Apostles of this Church in the year 1832. It reads as follows:

"Go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature.

"And as I said unto mine Apostles, even so I say unto you, for you are mine Apostles, even God's High Priests; ye are they whom my Father hath given me—ye are my friends;

"Therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost;

"And these signs shall follow them that believe.

"In my name they shall do many wonderful works:

"In my name they shall cast out devils;

"In my name they shall heal the sick;

"In my name they shall open the eyes of the blind, and unstop the ears of the deaf.

"And the tongue of the dumb shall speak.

"And if any man shall administer poison unto them it shall not hurt them.

"And the poison of a serpent shall not have power to harm them. * * * * Verily, verily, I say unto you they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am.

"And this revelation unto you, and commandment, is in force from this very hour upon all the world." (Doctrine and Covenants, page 294, 295.)

Here, then, this great modern prophet has presented himself before the whole world with a bold unequivocal promise to every soul who would believe in his message—a promise, too, that no imposter would dare to make with the most distant hope of success. An imposter might indeed make such a promise to his followers, but they never would realize a fulfillment of it. If these miraculous signs have not followed according to the above promise, then the tens of thousands who have complied with the conditions would know Joseph Smith to be an imposter, and with one accord would turn away, and that would be the end of the imposition. But the very fact that vast multitudes are annually being added to the Church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also. Dare any other societies in all the world make such a promise unto the believers in their respective systems? No, they dare not; they know full well that it would be the speedy downfall and utter overthrow of their vain, unauthorized, and powerless religions. O, what a wide and marked difference between the religion of Joseph Smith and that of Protestant and Catholic religion—between his authority and that of sectarian divines! The one promises all the miraculous gifts of the Holy Ghost to his followers, the other is as powerless

REPORT OF MISSION CONFERENCES, FOR WEEK ENDING SEPT. 30, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Christo Hyldahl	Chattanooga	13	246	1	266	44	34	294	290	31	.....	1	12	119	.....	1	Chattanooga	Tennessee.
Joseph F. Pulley	Virginia	40	859	602	142	244	16	531	521	43	3	21	63	393	.....	.....	506 Peach St., Danville	Virginia.
B. F. Price	Kentucky	29	699	111	87	196	38	319	319	12	.....	14	33	333	.....	.....	Hopkinsville	Kentucky.
F. B. Hammond	E. Tennessee	41	910	31	139	571	62	966	899	49	4	22	98	555	.....	.....	Knoxville	Tennessee.
W. D. Rencher	Georgia	33	808	8	294	160	51	679	655	28	5	11	40	592	.....	.....	Easton	Georgia.
T. H. Humpherys	N. Alabama	36	978	133	90	218	37	500	500	52	4	14	81	639	.....	.....	Birmingham	Alabama.
C. G. Parker	Florida	40	1316	337	86	206	22	777	715	45	11	25	85	497	.....	.....	Lulu	Florida.
J. Urban Allred	Mid. Tenn.	38	847	16	331	87	45	1252	1183	92	6	18	54	484	.....	.....	Nashville	Tennessee.
Lewis Swensen	N. Carolina	44	1109	174	197	307	39	250	250	12	7	12	116	632	.....	.....	Goldsboro	N. Carolina.
Geo. A. Day	S. Carolina	40	1085	156	221	391	61	516	461	9	1	9	61	708	.....	.....	Society Hill	S. Carolina.
O. D. Flake	Mississippi	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	Ackerman	Mississippi.
D. A. Broadbent	E. Kentucky	36	728	53	227	221	3	316	247	16	.....	10	70	596	.....	.....	Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	4	72	29	.....	46	.....	15	.....	2	.....	2	9	94	.....	.....	Camden	Louisiana.
J. H. Willis	S. Alabama	15	381	95	.....	109	.....	22	22	2	.....	2	25	145	.....	.....	Camden	Alabama.
L. A. Thorley	N. Kentucky	19	447	1029	78	111	16	379	377	13	1	2	30	323	.....	.....	Louisville	Kentucky.
J. W. Funk	Ohio	16	225	40	385	63	6	674	280	20	.....	3	14	.....	.....	.....	522 W. 7th St., Cincinnati	Ohio.

as the dry stubble prepared for the burning. While the followers of this great Prophet cast out devils, speak with new tongues, heal the sick, open the eyes of the blind, cause the lame to walk, obtain heavenly visions, and converse with angels, the followers of those unauthorized, deluded and crafty sects not only deny these great and glorious gifts, or impute them in these days to the power of the devil, but they grasp the sword, and firearms, and deadly weapons, to kill off the Saints, and drive them from the face of what they call civilized society. While the one class are suffering martyrdom by scores for their testimony, the other class are rolling in the luxuries and splendors of great Babylon, with fat salaries of from ten to twenty-seven thousand pounds sterling per annum.

As we have briefly examined into the nature of the evidences in favor of Joseph Smith's divine mission, it may be well at the close of this number to give a short summary of the proofs and arguments contained in the foregoing.

1. Joseph Smith's doctrine is reasonable, scriptural, perfect and infallible in all its precepts, commands, ordinances, promises, blessings and gifts. In his organization of the Church, no officer mentioned in the New Testament organization is omitted. Inspired Apostles and Prophets are considered as necessary as pastors, teachers, or any other officer.

2. Joseph Smith's account of the restoration of the Gospel by an angel—of his taking out of the ground the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—and of the great western continent's being given to a remnant of Joseph, where they have grown into a multitude of nations, are all events clearly predicted by the ancient Jewish Apostles and Prophets, together with the minute circumstances connected therewith. The times and seasons in which these events should transpire, and the purposes which they should accomplish are also plainly foretold. Joseph Smith presents the world with the fulfillment at the predicted time—in the predicted manner—and for the predicted purpose as anciently specified.

3. Joseph Smith incorporates in his mission the gathering of the Saints out of Babylon, and every other predicted event that was to characterize the great preparatory dispensation for the second advent of our Lord.

4. The revelation in the Book of Mormon, pointing out the location of many ancient cities, the ruins of which were subsequently discovered by Catherwood and Stephens—the direct and palpable fulfillment of many of the prophecies of

Joseph Smith, which no human sagacity could have foreseen, all natural appearances and circumstances being entirely against their expected fulfillment—the raising up of numerous other witnesses, who testify to the ministering of angels and the manifestations of the power of God confirmatory of this message—the performance of many splendid miracles by Mr. Smith and his followers; and the bold unequivocal promise of the miraculous gifts to all who should believe and embrace this message, are all evidences such as no impostor ever has given, or ever can give. They are evidences such as will prove the salvation of every creature that receives the message, and the damnation of every soul that rejects it.

A Letter of Encouragement.

(Words of counsel and encouragement do much to make our lives happy. The following is a copy of a letter written by President Christo Hyldahl to two Elders in his Conference.—Ed.)

My Dear Brethren—A few days ago I received your last report, and I wish to assure you that I was pleased to note that you were and are doing a noble work, and that you are happy in your labor. I love to receive reports that breathe a spirit of love and energy, mixed with happiness and contentment. I love you because you are sturdy oaks in the Lord's vineyard, and because you are putting forth every effort in bringing the Gospel before your fellow-men. The only real happiness that we have in this life is when we do good to others and make them happy. The only enduring substance that will linger when this life shall pass away is that which we now freely give unto others. We may be able to bring relief to some poverty-stricken home, in a material way, which would indeed bring comfort temporarily, but that would be only passing in its nature. If we give of our substance to those who are in need, we perform an act of charity, for which we will be rewarded, not only by witnessing its immediate result, but also with a peaceful conscience, knowing that we have done good to others that were in need. But when we impart unto those of our fellows whose life has been cast in less favorable places than ours, those enduring principles of life and salvation, those truths that will make us happy here and happy in the life to come, then we are true benefactors to humanity. When we bring to some desolate home, that has been made the more desolate, because, forsooth, they could not fathom the unfathomable God of the Christian world of today, the light and joys of the Gospel of peace, then we become saviors to fallen man, we are

doing the work of angels, making light the burden that was heavy, easy the task that was burdensome. We make hearts swell with joy until they burst forth in thanksgiving to Him who guides the destiny of all, who made the light shine when gloom was wont to reign. It is then, my brethren, that we begin to realize that our work is indeed a noble one, and that much is expected of us. Our time is precious and one moment must not be wasted, we cannot afford it.

Be diligent, dear brethren, in teaching those with whom your lot is cast, to honor God and His word, to be doers of the word as well as hearers. Every man must have a knowledge for himself that the Gospel is true. It is not enough that they believe you and believe that you are sent of God, but they must know for themselves that it is true. They must gain an actual knowledge which will make them independent and firm, able to withstand all temptations with which they are beset. Teach the Saints to study the Gospel by showing them how to do it. The plan of salvation is a progressive one, it embraces all truth. The end is never reached in this life, nor will progression cease in the life to come. If it were not so there would be no real happiness. Let it be an incentive to know that all we may acquire here will linger with us and be ours in the life to come, and we have that much less to learn there; for we are told that we must be perfect even as our Father in heaven is perfect—He being all-wise. I assure you that I am well pleased with the hard work put forth by the Elders in teaching the Saints to live up to their duties. A very marked improvement has been noticed, especially in the case of the paying of tithes. The people seem to have discarded the cloak of lethargy in that respect, and have resolved to do their duty in obeying the will of the Lord and be heirs to the blessings promised to the faithful. I pray the Lord to bless you, dear brethren, and to open the way before you that you may be able to do much good, and that you may be spared to return to your loved ones in the due time of the Lord.

I hope to see you in the near future. Until then, peace be with you.

If a man is worth millions of bushels of wheat and corn, he is not wealthy enough to suffer his servant girl to sweep a single kernel of it into the fire; let it be eaten by something, and pass again into the earth, and thus fulfill the purpose for which it grew.—Brigham Young.

No man can make anything till he is something.